

circumcision / & ye of ierusalem assenti  
den to his sepuyng: so p<sup>r</sup> barna  
bas was drawen of hem to pat  
sepuyng: But whiche p<sup>r</sup> sy<sup>r</sup> p<sup>r</sup> rei  
walliden not rithly to ye treuere  
of ye gospel: & seyde to peti<sup>r</sup> bi  
foze alle me: if pou p<sup>r</sup> art a ier<sup>r</sup>.  
lynest hepenlych & not ier<sup>r</sup>lych:  
how coustreyneft y<sup>r</sup> hepen men  
to bicomie ier<sup>r</sup>is: We ier<sup>r</sup>is of kin  
de & not sy<sup>r</sup>ful me of ye hevene.  
knowe pat amā is not iustified  
of ye werkis of lawe: but bi ye  
fey of ihu crist: & we bileue in ihu  
crist y<sup>r</sup> we ben iustified of ye fey  
of crist: & not of ye werkis of la  
we: wherfore of ye werkis of  
lawe: ech fleisch shal not be ius  
tified: & if we sechen to be iust  
fied in crist: we our self ben fou  
den synful me. wher crist be mi  
nistre of syne: god forbode: &  
if y<sup>r</sup> bilde azen pigis y<sup>r</sup> y<sup>r</sup> hane dis  
typed: y<sup>r</sup> make my self a trespas  
soun: for bi ye lawe: y<sup>r</sup> am deed to  
ye lawe: & y<sup>r</sup> am fastid to ye cross  
y<sup>r</sup> y<sup>r</sup> lyue to god wip crist: & now  
lyue not y<sup>r</sup>: but crist lyue i me:  
but y<sup>r</sup> y<sup>r</sup> lyue now in fleisch: y<sup>r</sup> ly  
ue i ye fey of godis loue: pat lo  
uete me: & sof hi self for me: y<sup>r</sup>  
caste not away ye grace of god:  
for if rithfulnesse be ym<sup>r</sup>z lawe:  
pāne crist diede wipoute cause.

**G**alvatti galath / C<sup>m</sup> m<sup>r</sup> /  
hans: to fore whos ym<sup>r</sup>z  
ihū crist is exalid: & is cru  
cified i zion: who hap diseyued z:  
y<sup>r</sup> ze obeyen not to treuere: pis  
oonh y<sup>r</sup> wilne to lerne of zion: whe  
p<sup>r</sup> ze han vnderfonge ye spirit  
of werkis of ye lawe: or of hee  
ryng of bileue: so ze ben fooli.

y<sup>r</sup> whane ze han bigune i spirit:  
ze ben endid in fleisch: so grete  
pignis ze han sufferid wipoute cau  
se: if it be wipoute cause he pat  
zyney to zion spirit & wozchip ver  
tues i zion: wher of werkis of ye  
lawe or of heeris of bileue: as  
it is writen: abraham bileuede to  
god: & it was retid to hi to rithful  
nesse: & y<sup>r</sup>foze knowe ze y<sup>r</sup> res y<sup>r</sup>  
ben of bileue: ben ye sonnes of  
abraham: and ye scripture seyn  
ge after pat iustifie ye hevene:  
of bileue tolde to fore to abrahā.  
y<sup>r</sup> in pee alle ye hevene shulen be  
blessid: & perfore res y<sup>r</sup> ben of bi  
leue: shulen be blessid wip fey  
ful abrahā: for alle p<sup>r</sup> ben of ye  
werkis of lawe: ben vnder curs  
for it is writen: ech mā is cursid  
pat abidy i alle pigis y<sup>r</sup> ben wip  
tū in ye booke of ye lawe: to doye  
pignis: & pat no man is iustified  
in ye lawe bifore god: it is opyn  
for arithful mā loney of bileue  
but ye lawe is not of bileue: but  
he pat doye po pignis of ye lawe:  
ithal lyue in hē: but crist azenbon:  
te us fro ye curs of ye lawe:  
& was maad acursid for us: for it  
is writen: ech mā is cursid pat han  
gry in ye tree: y<sup>r</sup> a mong ye he  
rene ye blessing of abraham: we  
re maad i crist ihū y<sup>r</sup> we vnderfon  
ge ye biheeste of spirit: ym<sup>r</sup>z bi  
leue: bryen y<sup>r</sup> seie after mā: no  
mā dispilip ye testament of mā  
pat is cōfermyd: or ordeyned a  
bone: ye biheestis were seid to  
abrahā: & to his seed he seip not  
in seedis as in manye: but as in  
oon: & to pi seed y<sup>r</sup> is crist: & it  
seie pis testament is cōfermyd

of god: ye laue y<sup>r</sup> was maad af  
foun: hundid & patti zeer: ne mā  
kyp not ye testament wipn: to auoy  
de away ye biheest: for if critage  
were of ye lawe: it were now of  
biheeste: but god graunte to a  
braham: ym<sup>r</sup>z biheeste: what pā  
ne ye laue: it was sett for tres  
passig: til to ye seed come to who  
he hadde maad biheeste: which la  
we was ordeyned bi aūgelis: in  
ye hond of a mediator: but ame  
diator is not of oon: but god is  
oon: is pāne ye laue azen ye bi  
heestis of god: god forbode: for  
if ye laue were zion y<sup>r</sup> myzte  
quykeue: vryly we rithfulnes  
se of lawe: but scripture hap cō  
cludid alle pignis vnder syne: y<sup>r</sup>  
ye biheeste of ye fey of ihū crist:  
were zion to hem pat bileuen  
and to fore y<sup>r</sup> bileue cam: ye we  
re kept vnder ye lawe: enclousid  
into pat bileue y<sup>r</sup> was to be the  
wid: & so ye laue was our: vnd  
manstir in crist: y<sup>r</sup> we ben iustifi  
ed of bileue: but after y<sup>r</sup> bileue  
cam: we ben not now vnder ye  
vndermanstir: for alle ze be ye  
children of god ym<sup>r</sup>z ye bileue  
i ihū crist: for alle ze pat ben bap  
tised: ben doyd wip crist: y<sup>r</sup> is no  
iery ne greek: no bonde mā: no  
fre mā: no male: no female: for  
alle ze ben oon i ihū crist: & if ze be  
oon i ihū crist: pāne ze ben ye seed  
of abrahā: & eues bi biheeste.

**B** long tyme as ye cur is a  
lytal child: he dyntly no  
pis fro a leuand: whane he is  
lord of alle pignis: but he is vnd  
keperis & tūouris: into ye ty

me d  
we u  
dre:  
met  
ye fi  
seme  
maad  
azen  
lawe  
ye ad  
godd  
into:  
fadn  
but a  
an ey  
wipn  
in k  
nolb  
ze ben  
ze tū  
ze ned  
wole  
to da  
ze zee  
wipn  
amoy  
as ze  
lyrt  
y<sup>r</sup> bi  
pred  
disp  
tepte  
relye  
as cr  
blest  
y<sup>r</sup> if  
den h  
hane  
maad  
to zion  
wel: b  
ze su  
good